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SOME ACCOUNT OF THE
LIFE OF JOHN WICKLIFFE.

JOHN WICKLIFFE lived about the year thirteen hundred and seventy-one, in the reign of Edward the Third. He was Professor of Divinity at Oxford for many years. By diligently studying the Scriptures, he was convinced that the pure Gospel of Christ was almost wholly buried beneath the load of errors and deceits which the corruption, the pride, and ignorance of the Pope and Romish Clergy had introduced. Being much concerned at this sad state of things, and desirous that others should share in the light imparted to himself, he began to protest against the errors of the times, and to direct the people to Jesus Christ as the only Saviour.

He denied the power of the Pope to be beyond that of any other Bishop. He denied that the bread and wine in the Sacrament were turned into the real body and blood of Christ. He declared the Gospel of Christ to be a sufficient rule of life for every Christian man. He taught, that if a man be truly penitent towards God, it is sufficient, without making confession to the priests: that Friars (an order of men in the Romish Church, who, under pretence of religion, supported themselves by begging) are bound to get their living by the labour of their hands: that greatness among Christ's disciples does not consist in worldly dignity or honours, but in the near and exact imitation of their Saviour: that Christ never meant his Gospel to be locked up in a learned language which the poor cannot understand, but that it was to be read and understood by all.

These new doctrines, which Wick-

liffe preached at Oxford with great boldness, met with much support. A large number of followers soon embraced them; and so rapidly did the flame spread itself abroad, that great alarm was quickly taken by the Bishops, the Monks, and the richer sort of priests. They raised a violent outcry against Wickliffe, and would certainly have crushed him, had he not been supported by the Duke of Lancaster, one of King Edward the Third's brothers.

In the year thirteen hundred and seventy-seven King Edward the Third died, and was succeeded by his grandson Richard the Second, who was then only eleven years old. Wickliffe had now a great many followers. They, as well as himself, went about the country preaching diligently to the people, and were every where listened to most attentively.

The Duke of Lancaster had now lost much of his great power. About this time, the Pope becoming alarmed at the progress of the new doctrines, directed a Bull (or letter of authority) to the University of Oxford, sharply rebuking them for not having rid the Church of the errors of Wickliffe. He sent another to the Archbishop of Canterbury and the Bishop of London, ordering them to have Wickliffe immediately taken up and cast into prison. The Bishops accordingly again ordered him to appear before them; but so many persons interested themselves in his favour, that they were afraid to do what they wished, and were contented with charging him no more to preach his old doctrines. But all this had no effect upon him; for he still went on exactly in the same way as before.

Some time after, the enemies of

Wickliffe prevailed to have a law passed, the object of which was to enable them to imprison him and his followers. This was the beginning of a furious persecution, which was afterwards carried on against him without mercy.

Wickliffe was the author of a vast number of books and tracts, all defending or explaining his doctrines, and pointing out the errors of Popery. But his great work, and that which ought ever to make his name dear to the people of England, was an English translation of the Bible. They who know the comfort of having a Bible in the house, which they can understand, and delight to read and pray over, will best be able to imagine what a treasure Wickliffe thus presented to his countrymen. The Romish priests, however, did all they could to keep it out of the people's hands. Yet many did read it, and thereby became wise unto salvation.

The latter days of Wickliffe were spent in peace and quietness. He had been obliged to hide himself to escape the fury of his enemies, but their attention being now directed another way, he returned to his parish at Lutterworth. Here he quietly departed this mortal life, in the year thirteen hundred and eighty-four.

Wickliffe's doctrines did not die with him: all the efforts of his enemies could not crush his followers in England. Some they burnt, others they imprisoned, or barbarously tortured; yet still they, and others after them, boldly bore testimony to the truth. Things went on thus down to the very period of the Reformation.

But it was not only in England that Wickliffe's doctrines were spread abroad: many of his books were dispersed in Germany and Bohemia, where they were read eagerly. This prepared the minds of men for that great and glorious Reformation of Religion which afterwards was effected by Martin Luther.

In the year fourteen hundred and six, the University of Oxford published a testimony concerning the great learning and holy life of Wickliffe, in which, among other things, it is de-

clared that, "even from his youth upwards unto the time of his death, his conversation was so praiseworthy and honest, that never, at any time, was there any note or spot of suspicion noised of him. But in his answering, reading, preaching, he behaved himself laudably, and as a stout and valiant champion of the faith; vanquishing, by the force of the Scriptures, all such who blasphemed and slandered Christ's religion."

This is the best answer to all the slanders of his enemies, and a full justification of that praise and honour in which Wickliffe's name is held in all the Protestant churches.

The light of reformed Christianity, of which Wickliffe scarcely beheld the dawn, has, since his time, under various disadvantages, been making gradual advances. We trust it will shine more and more to the perfect day. The doctrines which Wickliffe preached, were, in the main, the same as those contained in our Liturgy and Homilies.

Let us then imitate the courage and zeal of this good man in promoting the glory of God, by walking in the light of pure, undefiled Christianity. Let us look for salvation, as he did, only to the cross of Christ; and never be tempted to have recourse to any other hope, or to follow any other guide. The word of God is truth. That word is now no longer looked upon in a foreign language. All may understand it. Let us then study it daily, praying for grace to receive it in the truth and in the love of it; and so to lay it up in our hearts, that we may not sin against God, but walk in all his ordinances and commandments blameless.

Extract.—Christianity alone teaches us, in the words of our Saviour, to say, even "when we shall have done *all* those things which are commanded us, we are unprofitable servants: we have done *that* which was our duty to do." Nothing short of an immediate revelation from heaven could assure us, that for those transgressions, of which even the most perfect must be sometimes guilty, satisfaction has been made by the sacrifice of our blessed Redeemer: that "Christ was once offered to bear the

sins of many; and that unto them that look for him shall he appear the second time, without sin, unto salvation.

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A second Dialogue between THOMAS STEADY and WILLIAM CANDID, about going to Church. (Altered from a Religious Tract published in England.)

Candid. WELL, neighbour Steady, I went to church yesterday, for the first time these twenty years; and what was more, I determined to go in an humble Christian spirit, and without prejudice, to take things just as I found them.

Steady. In that case, I am sure you were not disappointed.

C. No indeed, I was not; on the contrary, I was highly delighted; and have resolved never to absent myself from church any more.

S. How is this sudden change?

C. The prayers, the preaching, the whole service, were truly heavenly. I found particularly, that having a book, so that I could see what was coming next, was a great advantage in prayer.

S. I have always thought so, because it gives us time to consider, and see the nature of the petition, and our own need of the thing which we are about to ask for. It is not like a fine speech, in which we want something new and striking.

C. Very right; for as long as we are in the body, we daily need the same things. And indeed, I never considered till now, how much the Lord's Prayer teaches us this; for it is very remarkable, that Christ did not give his Apostles a new prayer for every day, but made the same do for all, because our wants remain very much the same.

S. Very true; and if you want other examples, the children of Israel, on various occasions, joined in one form of prayer and praise; and the whole book of Psalms was a set of forms, inspired by the Holy Ghost for the temple-service.

C. I begin to be much of your opinion on these subjects, especially

as no one refuses to sing a written psalm or hymn; and if we can praise God by set forms in singing, why not pray to him so too?

S. And it is very much to be wished that church people would use their prayer books, and keep their eyes fixed on them through every part of the service, even though they may know the prayers. This is more devout and orderly, and would prevent their minds from wandering. But tell me more particularly what passed at church yesterday; for I was not there, being obliged to stay at home with my wife, who was expected to die before the service was over.

C. I was sure it was no slight cause that kept you away.

S. No, Sir; a man who feels the importance of his soul, will not, dare not neglect the means of grace. I often think with sorrow on my younger days, when I was glad of an excuse to miss church. I preferred attending to my worldly occupations and amusements to going to the house of God. If I had been cut off by death in those days, what must have become of me? But God in infinite mercy has spared me, and, I trust, turned my heart. But return to what you were saying.

C. There was nothing new in the service; it was just as it used to be twenty years ago, when I was in the habit of attending. But yet it was altogether new to me, for I enjoyed it exceedingly, which I never did before. How was that?

S. The change was in yourself. To a person careless about his salvation, the prayers of the Church are mere matters of form; but to a man who feels the burden of his sins, and desires to be delivered from them, and to obtain the mercy and favour of God, the prayers are very sweet and comfortable.

C. So I found them; and I am persuaded, that if many of my friends who are prejudiced against the Church-service, because they used to hear it in their days of irreligion and ignorance, when it was impos-

sible for them either to understand or enjoy it, would be persuaded to attend seriously and without prejudice, they would find it very suitable and excellent. Many persons, you know, speak against the Church, who know nothing of it; which is very childish and unfair. I was much struck with the repeated and fervent prayers for mercy and forgiveness.

S. And so am I every time I hear them. But did the congregation seem attentive?

C. Oh yes; and what pleased me most was, that they all made the answers to the minister; you know what I mean; for instance, when the minister says, "The Lord be with you," they all uttered, as if with one voice, "And with thy spirit."

S. Yes; those are called the Responses. I have met with many ignorant people, who thought it was very rude to join in them, and used to laugh at several pious old gentlemen for it. You see, they thought the parish-clerk ought to do all, and the people to be silent. But you know such an opinion was very foolish, for the Prayer Book particularly mentions the people's joining.—Whenever the clerk reads or sings, the people ought all to accompany him.

C. No doubt; and I am sure every good man will be glad to do this, for nothing can be more pleasing or devotional. They all sung at church yesterday, and it really reminded me of heaven.

S. Well it might, for nothing is so like heaven as a congregation of Christians singing praises to God. But what did you think of the sermon?

C. I was much pleased with it; and I liked it especially for this, that it was just the same doctrine as the rest of the service. This is one comfort in the Church, that you can find out whether a minister preaches scripturally, by comparing his sermon with the prayers, and seeing how far they agree. The sermon yesterday was respecting jus-

tification by the merits of Christ alone; and the minister showed that this was the great doctrine of the Bible.

S. So it is, and a very comfortable doctrine too; for how could guilty and helpless man be justified by his own works? Why, you know, those very works which men call good, are not pleasing to God, unless they spring from faith in Christ. God requires the heart and the affections as well as the outward act.

C. The minister spoke much to that purpose; and what would have pleased you much, he proved all he said to be the doctrine of the Church of England. He exhorted us most earnestly to that holiness of heart and life, without which, he said, it was impossible to see the Lord, or to have any evidence of our possessing justifying faith. He cautioned us against trusting in a dead faith. He told us to judge of the tree by its fruits; and showed us how wicked it was to name the name of Christ, without departing from evil.

S. I am glad he said this; because I know several persons, who think that the doctrine of justification by the merits of our Lord Jesus Christ, leads men to neglect good works: but you know, the Apostle St. Paul was astonished at such a wicked thought, and answered—"God forbid."

C. I am sure such preaching will never make men neglect good works, but rather abound in them.

S. You say very true; and if examples be wanted, I could point out twenty persons or more in my own neighbourhood, who were once drunkards, or swearers, or dishonest, or openly vicious in other respects, who, since they have embraced these doctrines, have led a new life, and are now among the most useful persons in the parish. Such examples are among the strongest proofs of the truth and unchangeableness of the Gospel. It suits men now as much as ever, and wherever it is embraced in sincerity, will produce as great effects as ever it did.

C. It will indeed. But how awful must be the case of those who profess to believe the Gospel, without knowing any thing of this spiritual renovation which the Bible represents as essential to salvation!

S. Awful indeed! May they, through divine grace, see their danger, before it be too late; and obtain that true faith which works by love, purifies the heart, and overcomes the world.

C. And may those who profess this faith, evidence it more and more by good works, and thus adorn the doctrine of God their Saviour in all things.

S. I pray God they may.

Distresses in England.

From the last number of the Quarterly Review, not yet published here, we extract the following interesting display of the causes of the present distresses in England.

Peace was at length effected. This was a great and sudden change; and such a change, however desirable, however necessary, however beneficial at last, could not occur without much immediate inconvenience. It was not our military departments alone which were upon the war establishment, it was every branch of trade, and every kind of industry which was in any way connected with the war, or influenced by it. The ordnance, for instance, employed the founderies, the gunsmiths, &c. &c. these manufactories called upon the iron and brass works, and the furnaces kept the colliers in activity: thus it was in every part of the great political machine, (the most complicated that ever existed,) wheel within wheel, and when one was checked, the obstruction was felt through all. The whole annual war expenditure, to the amount of not less than forty millions, was at once withdrawn from circulation. But public expenditure is like the fountain-tree in the Indian paradise, which diffuses in fertilizing streams the vapours which it was created to collect and condense for the purpose of more beneficially returning and distributing them. A vacuum was inevitably produced by this sudden diminution, and the general dislocation which ensued may not unaptly be compared to the settling of the ice upon a wide sheet of water: explosions are made and convulsions are seen on all sides; in one place the ruptured ice is

dislodged and lifted up, in another it sinks; sounds inexpressible by language, and wilder than the howlings of the wilderness, are emitted on every side; and thus the agitation continues for many hours, till the whole has found its level, and nature resumes in silence its ordinary course.

A like effect must always be occasioned by the transition from war to peace, different in degree according as the war has been more or less protracted, according to the scale on which it has been carried on. The transition from peace to war, so infinitely deplorable in other respects, brings with it less disturbance to the trading concerns of the community; those merchants whose dealings lie with the enemy are ruined, and credit receives a sudden shock, but the effects are partial and transitory; and an increased activity produces an increased circulation, and on all sides a demand for labour. In the present case, many causes concurred to aggravate the embarrassment which unavoidably accompanied the return of peace. As the country had never before been engaged in so momentous a contest, the expenditure had been greater than any country had ever before sustained, and the exertions of every kind greater than ever had been made before by any known nation. We were at one time cut off from foreign supplies of grain, and we had to feed large armies in an unproductive land. Extensive tracts of ground which had hitherto lain waste, were, therefore, at great expense, but with the prospect of an adequate return, brought into cultivation in all parts of Great-Britain; on a sudden the question came upon us, at the return of peace, whether we were to open the ports, that provisions of every kind might become as cheap as possible for the good of the whole community, or whether the general good would not be better consulted by shutting them, and keeping up the price of agricultural produce, to save the agricultural interest from loss. Here was a question which at first sight appeared simple to every man, whether he saw the black or the white side of the shield, and as plain as his own direct personal interest; but it belongs to the metaphysics of political economy, and is in reality infinitely complicated and infinitely difficult. And this point was not mooted for the discussion of speculative men, to be considered at leisure, and dispassionately investigated in indifferent times; it was brought forward as a practical question of immediate vital importance, and debated with all the blind vehemence of private interest and popular prejudice. While the Corn Bill was in debate, the evil which the landholders deprecated was going on; and when the

bill was passed, the proposed remedy which had been solicited so eagerly, and so violently opposed, produced no perceptible effect in either way. The dislocation had taken place in the natural course of things, and in the natural course things found their level; but while they were finding it, great inconvenience arose, and widely extended distress. The agriculturists received a severe shock; the credit on which they used to rely was withdrawn, the markets fell, and ruin stared them in the face.

A set of miserable sciolists have maintained that selfishness is the foundation of all our virtues as well as of all our vices, the ruling passion and prime impulse of the best men as well as of the worst;—there is therefore no other difference, upon this philosophy, between Epictetus and Tiberius, or Howard and Buonaparte, than that the one was a better calculator than the other. The opinion is not less execrable in morals than the principle itself is prejudicial when operating in ordinary life, whether as it regards individuals or communities.—Heavy as the taxes were during the war, the rents of land were raised in more than an adequate proportion; a disposition too generally prevailed to exact from the tenant the largest possible sum.—When the revulsion took place, the tenant was equally disposed to make his advantage of the landlord, and demanded a reduction not less exorbitant than the former advance. Each party in its turn endeavoured to profit to the uttermost by the unfavourable situation of the other: the standard of equity was disregarded. High rents, which were as much the consequence of moral as of political causes, of error as of circumstances, have had their share in producing the existing distress; and those landlords who had screwed them to the highest point, are the persons who now experience the most inconvenience; where the advance had been moderate, the tenants were able to withstand a temporary pressure. The manufacturing and commercial interests owe much of their embarrassment, in like manner, to the avidity with which immediate gain has been pursued. The iron trade, for instance, is one which has suffered most. Some years ago this was so lucrative a branch of business that great capitalists, and even men of rank, crowded into it; men who were actually rich, and who in other times would have believed themselves so, could not be contented with the safe and regular returns which their property would have yielded in land or in the funds, but for the sake of enormous profit risked it, making themselves dependent upon chances and circumstances which they could neither foresee nor control. The gain being in

proportion to the extent of the works while it was a lucrative concern, every man extended his works to the utmost; the possibility of producing more iron than might be required was not taken into the account; more therefore was produced than the country could consume, or than vent could be found for by exportation, and the trade was literally ruined by its prosperity, as over-feeding brings on disease in the animal body, and death.

This, though the most striking instance which could be given, is not the only one; there are many articles with which the market both at home and abroad has been overstocked. For it must not be dissembled that both America and the continental nations have learnt to manufacture for themselves many things for which they had been accustomed to depend upon England. It is vain to imagine that improvements in machinery can for any length of time be confined to the country in which they are invented, and attempts to prevent manufacturers from emigrating by penal statutes, are not only oppressive, but inefficacious. Both men and machinery have found their way abroad; the manufacturing system has struck root there; we may perhaps find out new markets, (certainly neither enterprize nor activity will be wanting in the search,) but very many of the old ones are preoccupied, and must continue to be closed against us. There is no ultimate evil in this; on the contrary, it would be easy to show that great ultimate good must arise from it, both to ourselves, and to the general interests of mankind,—from which no nation can separate its own with impunity. But the unavoidable temporary consequences are disappointment and loss, with no inconsiderable degree of embarrassment and distress. While other countries have thus been learning to manufacture for themselves, (and this, it should be remembered, they would have done in peace as well as in war, and probably sooner in peace,) improvements have continually been made in our machinery at home, all tending to diminish the necessity for human labour,—here also is a great prospective good, and a great present evil; the good permanent, the evil only for a season. And still farther to lessen the demand for labour, when sufficient employment could not be found for adults, children have been taken from their mother's side, from the sports which should have invigorated their bodies, and the schools which should have disciplined their mind and given them at least the rudiments of morality and religion, to be worked night and day amid the filth and stench of manufactories, to the sacrifice of enjoyment, health, morals,—of all which distinguishes immortal man from brute

animals, and all which renders life—mere animal life—desirable! These coinciding causes have thrown upon the public a vast number of persons, able and willing to work, but unable to obtain occupation, and this at a time when the landed interest, on whom they are thrown, are least able to support the burden.

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Review (abridged from the British Review) of A Series of Sacred Songs, Duets, and Trios. The Words by Thomas Moore, Esq.

THE writer of sacred poetry must bring with him to the task, "a clean heart" and "a right spirit." To sing of heaven with rapture, he must think of it with holy joy; and to pour forth the sorrows of repentance in tender and touching strains, he must feel its actual vibrations on the strings of his heart, and recognise its transforming power throughout the whole interior man. Now we have no right to say that this gentleman, hitherto known by the significant appellation of Anacreon Moore, has not this deep infusion of piety which we have pronounced so requisite to the accomplishment of his new undertaking; but we venture to say, that, in our judgment, the specimens of sacred poetry which we have now before us, are not marked by that integrity of feeling, that simplicity of manner, and that spiritual unction, which we look for in the honest effusions of a devout mind. No live coal from the altar has yet touched the lips of the poet. The feverish dreams of carnal love still appear to cling to his imagination; nor has the Jordan in which he has immersed his Muse, so washed out the stains of her leprosy, as to qualify her to sing the glories of him who is a God of purity. In plain language, we do not think the poet has sufficiently felt the total irreconcilable opposition which separates the character of the amatory poetry, in which he has so long and so perniciously indulged, from that of the dialect and imagery which is suitable to the celebration of the ineffable JEHOVAH.

If some of the strains now offered to the public, in which the tears of the penitent are the subject, be sincere

emanations—and surely the trembling expectations that surround the soul of a self-convicted being, no one that knows himself to be naturally corrupt and morally accountable can describe without feeling, or assume as the mere subject of verse, in order that a fictitious pathos may be extracted from such awful verities—if, we say, these strains be sincere, Mr. Moore will cordially concur with us in pronouncing a severe sentence upon those of his productions which once classed him, even in the judgment of Lord Byron, among the "melodious advocates" of that to which we trust his genius will no more be degraded. Indeed we hear that undertakings worthy of his powers have now engaged the poet's pen; and as we think that pen, though it can never unwrite the mischief it has done, is as well able to make compensations to virtue as any of the present day, we rejoice in the hope which we are thus allowed to entertain, and of which the production before us is at least a favourable omen, that Mr. Moore is resolved, in what he proposes in future to write, to suffer no line to escape him which "dying he will wish to blot."

One consequence very likely to result from this publication of Mr. Moore's we foresee with some uneasiness. The style of the composition, though professedly sacred, is such that the transition will be very easy from heaven to earth, from devotion to passion, from the visions of spiritual beatitude to images that inflame the senses and corrupt the heart. Mr. Moore's sacred and profane songs will be very apt to compose the promiscuous entertainment of the same evening. To a person of sound religious feelings such an intermixture is very disgusting, and to a mind of incipient piety and vacillating zeal it is very dangerous.—Where the creature and the Creator are celebrated in terms nearly commensurate, and treated almost with the same adoration, things are profanely approximated in idea, between which, in reality, the distance is infinite; and the ark and the idol stand side by side in the same temple. Be-

fore the writer of the present work will be able to rise "to the height of this great argument," it seems to us that a lustrum of purification will be necessary, during which the volume of inspiration must be studied for the sake of itself, whatever pleasure the devout mind may afterwards allowably receive from the beauty of the poetry alone.

We do not always find religion in the poetry of him who finds poetry in religion. A sacred song is a poor thing unless it is grounded in original piety; it is poor and paltry as an imitation or a copy. To become religious poets, we must begin by being religious men. It would be almost as absurd to talk of the art of feeling religiously as of writing religiously. A holy tact, a vital heat, a deep and conscious principle, a central feeling which diffuses round the soul the light of heavenly love, and happy trust, and devout gratitude, are the proper qualifications for composing hymns or sacred songs worthy of acceptance with him who himself is worthy to receive glory, and honour, and power from the saints in bliss.

We are not of opinion that a writer of sacred poetry chooses well in taking the Scriptures themselves for his model. Neither art nor genius can copy the language of inspiration. As well might the builders of the second temple have affected to represent the supernatural radiance which shone between the cherubim in the first. The harps of those holy minstrels that once sang the Messiah and his kingdom, the sorrows of the earthly and the triumphs of the heavenly Jerusalem, are mute and "hanged upon trees," far out of the reach of our sacred songsters. But although we can no longer sing the songs of Sion, though the timbrel of Miriam and the harp of David sound no more, and the Bridegroom of the Church, and the Captain of our salvation, can no longer be worthily celebrated, there is yet a simple, genuine style of sacred poetry, which is very attainable by minds in which good taste and scriptural knowledge are combined with a humble and spiritual frame of

thought. But in the "Sacred Songs" which are now before us, we discover too much of jingle, too much of artifice, and too much of point, to be altogether satisfied. A certain strain after antithesis and refinement of expression has lowered what it was designed to elevate, and impoverished a subject, the majesty of which raises it almost above decoration. Yet there is a brilliancy in the failures of this poet which dazzles criticism and arrests its censures: and with the genius that he evidently possesses, we do not despair, if he will attend to our sober hints, of his writing more in correspondence with his subject, and more in earnest with God and his own soul. We do not charge him with writing what he does not feel, but we are sure that the transition from the themes in which he has been so long engaged, is too sudden to be without embarrassment from habits so foreign to his present employment. We will now lay before our readers what we esteem the best of these productions.

I.

Thou art, oh God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn thy glories shine,
And all things fair and bright are Thine.

II.

When Day, with farewell beam, delays
Among the open clouds of Even,
And we can almost think we gaze,
Through golden vistas into heaven;
Those hues, that make the Sun's decline
So soft, so radiant, Lord! are Thine.

III.

When Night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose
plume
Is sparkling with unnumber'd eyes;—
That sacred gloom, those fires divine,
So grand, so countless, Lord! are Thine.

IV.

When youthful Spring around us breathes,
Thy Spirit warms her fragrant sigh;
And every flower the Summer wreathes
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are Thine.

*Comparison between Byron and Scott:
an extract.*

We turn with pleasure from a school where no kindly plant is rooted, no good feeling flourishes, to the writings of one, who, notwithstanding all his offences against our stricter taste, is master of every noble, every soft affection of the heart; who in all the chequered scenes of life which he presents to our view, whether of joy or sorrow, of vice or folly, is still the friend of human kind. We are nauseated with the mawkishness of affected sensibility, we are disgusted with the barkings of proud and sensual misanthropy. Ancient Cynicism was ludicrous, modern Cynicism is odious. The Diogenes of the present day has all the rags, without the art of the ancient philosopher. For ourselves, we prefer the homely plaid of our north country bard, to the black velvet coat and the Daggerwood tattlers of the noble Lord.

It has generally been supposed that the divines of the Church of England, in the reign of Charles the Second, were deficient in attention to the peculiar doctrines of the Gospel. Doubtless the extreme to which these doctrines were carried by many of the Puritans, produced a strong counter tendency. But there were certainly some divines of the Church of England of that period, to whom the charge of neglecting the distinguishing truths of Christianity will not apply. We know no where finer strains of evangelical sentiment expressed with greater force and pathos, than are contained in the sermons of ALLESTREE, one of the Chaplains of Charles the Second, Regius Professor of Divinity in Oxford, and Provost of Eton. We select the following as a specimen, particularly of *tender* evangelical eloquence.

Christ's Compassion for Sinners.

THE sinner who hath strayed into by-paths, gone away from the Shepherd of his soul, is a lost sheep; but yet when he is gone his farthest, and is in his mazes, knows not which way to betake himself, then this good Shepherd does not invite only to a return, or as the father in the parable, run to meet him in his coming back; but he does go himself to seek him, seems to mind the recovery of each single one that is lost, and contributes as carefully to his return, as if that one were all his charge, and the whole flock is not dearer to him than that one. He leaves the ninety and nine to seek that

one, and he seeks till he finds it, and when he finds it he lays it on his shoulders. The wandering sheep was wearied it seems with straying, and had tired itself with running from its shepherd; but this too is provided for; he could not come home, therefore he is carried. It is not now, *Come unto me all ye that labour and are heavy laden*, I will not refuse you. Nay, when you are so lost in labyrinths of guilt out of which you can see no issue; when you have so laboured in the paths of error that you are not able to *come home*; if you will but be found, I will *seek you*, yea, and *carry you home too*. That no one, how far soever he have gone away, may yet despair of coming home, this sheep had wandered to such a distance and to so much weariness, that he was fain to be borne back when he was found. And he lays it on his shoulders rejoicing; was glad of such a burden. How willing is our Saviour to find out a strayed sinner, when after such long errors he does seek him till he finds him, and carries him, if he be weak and fainting; yea, and rejoices in that carriage; as if that rest he gives the sinner were such ease and refreshment to himself, he joys in it! And that joy spreads itself to heaven, for there is joy in heaven at that sight; and *there is joy in the presence of the angels of God over one sinner that repents*. Thou poor disconsolate sinner, that liest groveling under the sense of the burden of thy sins, thy soul sinking under that heavy weight, and sinking also in the waters of thy fears, drowned in thy sorrow, be of good cheer. Dost thou not think there is some joy in this estate of thine, when it can make a joy in heaven? Those tears, assure thyself, have comfort in them; for God, and Christ, and all the angels do rejoice at sight of them. And do not dread thy burden, if thou dost truly labour under it, and dost but faithfully desire and endeavour to throw it off thee. Dost thou not see him that laid the lost sheep on his shoulders as ready to take thee up? He that would not reject thy cross when it was laden with thy guilt, will not reject thyself when thou art lighted from that guilt. He that would receive thee on his shoulders when thou wast fainting under the burden of thy sins, when that is cast away into the sea and buried in his grave, will certainly receive thee into his bosom. He that would carry thee to give thee ease when thou wert wearied with running from him, when thou dost come to him and faint into his arms, will give thee everlasting rest; a rest whose blessedness to understand were to enjoy it, and to be able to conceive were to be infinite as itself is; a blessedness which to behold is beatific. O cast away your burdens and *make haste, and come and see*.

The first advance to Christ is by this

conviction of the burden and horror of sin. The Church hath taught us, when she invites us to come to him in sacrament, to make the first step this confession: *We be heartily sorry for these our transgressions, the remembrance of them is grievous unto us, the burden of them is intolerable.* Account thy sins here thy torments, hate them in time, perceive them to be burdens while they may be laid down, and then come unto Christ, and he will give thee rest.

And evermore, O Lord, give us of thy rest, a rest from sin here, and a rest from misery eternally. Yea, O Lord, give us to labour, and to find trouble under that intolerable burden of our guilt, that we may with eager haste fly to the refreshment; that we, perverse, obdurate sinners, whom thy mercies cannot invite, our own miseries may force to be happy; and though our wickednesses are multiplied into an infinite mass and weight, yet despise us not, when we fall under them; for thou didst invite us to come, and bring all that load to thee: despise us not, though heavy laden; for thou thyself didst bear this weight, and didst die under it. And O thou, who didst thyself thus suffer by reason of this load, pity us that labour with it, ease us of the burden of our former guilt, free us from the slavery of our iniquity, from bearing any longer Satan's loads; then shall we at last sit down with thee in the land of everlasting rest, delivered from all weights but that eternal weight of glory, and resting from all labours save that of praising thee, and ascribing all honour, power, praise, might, majesty, and dominion to Father, Son, and Holy Ghost, for evermore.

NEW-YORK, February 15, 1817.

The first Annual Report of the Managers of the AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, at their Anniversary Meeting, Jan. 1817.

UPON this, the first anniversary of our Association, the Board of Managers cannot refrain from expressing their gratitude to the Supreme Disposer of events for affording the opportunity to tender their congratulations that PEACE continues to shed its fragrance upon the Christian world. Its benignant smile is meliorating the human heart. DIVINE TRUTH beams with brightened lustre, and idolatry is crumbling before its effulgent and majestic march.

Amid the splendours of so holy a triumph, it is cheering to reflect that we have not been idle; although difficulties have obstructed our path, we feel justified in pious exultation. Our Institution

is indeed in its infancy; but its infancy presages a vigorous and useful maturity. It presented its claims to attention at a moment peculiarly inauspicious; when public opinion was engaged in support of a stupendous National Association, and public sympathy plighted to a host of beneficent charities. It came, like the religion it professes to recommend, without the patronage of age inspiring veneration; of talent enlisting confidence; or wealth imparting power. A system was to be organized; information to be laboriously acquired; and disciples ascertained, who were at once inclined to seek, and competent to relieve religious penury.

But the smile of Heaven has cheered our path, and inclined the hearts of our fellow-citizens to cherish our exertions. We have appealed to their pious patronage; and, in despite of the general pressure, the appeal has been munificently sanctioned.

Our Treasury Report exhibits an aggregate in receipts and dues, during the year, of \$ 2753 1. Of this sum, \$ 330 50 were derived from collections voluntarily made by ladies, members of the Church; \$ 20 from the Episcopal Society of New-Jersey; and the residue partly from subscriptions, but principally from gratuitous contributions.

Under the animating influence of so bountiful a patronage, it will not surprise you that we have proceeded with confidence. We have opened a correspondence with almost every section of this and the adjoining states, and, in general, throughout the United States; and laid, we fondly hope, the basis of much future usefulness. Our communications to the British and Foreign Bible Society have been reciprocated with benedictions upon our undertaking, and a donation of books. We have addressed circulars to most of the Congregations in the United States, soliciting co-operation, and recommending the establishment of similar Institutions.

We have been emboldened to purchase a set of STEREOTYPE PLATES for the BOOK of COMMON PRAYER. The inducements were powerful, and, we hope, will meet your approbation. The quality has been improved, the price diminished, and our ability to be useful enlarged. The BOOK of COMMON PRAYER formerly cost us forty-seven and a half cents; we can now furnish it of superior quality at thirty-eight cents. The type is durable, and the possession of it enables our Institution to become the fountain of supply to every other in the Union. It was the first, and is, we believe, the only set now used in this country. We have taken measures to apply to the Legislature for an Act of Incorporation, and anticipate many facilities from its attainment.

We have sought information abroad and at home. From almost every quarter the intelligence is cheering and impressive. A rich and animating fervour seems kindling every where. In various parts of the state our scattered spiritual brethren are forming themselves into congregations, or associating for worship, and have solicited that aid which it is the object of our Society to afford. At Newbern, in North-Carolina, our communications have been received with gratitude, and an Association organized in conformity. The accounts from various other quarters are not less pleasing. Our distributions have been various and extensive. During the year there have issued from the Depository, 521 Bibles, and 2750 Common Prayer Books: a large portion of which has been disposed of at home; but when opportunity offered, solicitations from abroad have received attention.

At the first meeting of our Board, liberal donations were made to the various charitable Institutions in this city. Similar bounty has been extended to the several military posts in its vicinity, and to the Sunday School establishments connected with our Church. In reply to numerous communications from the established congregations within the Diocess, we have furnished Bibles and Common Prayer Books for the use of the poor and destitute. And several new congregations, in remote and indigent districts, have been supplied almost entirely by our bounty. The returns evince the most enlivening gratitude, and afford flattering encouragement.

In despite, however, of every exertion, it cannot be disguised that the field is still ample; and that not only in distant and less favoured districts, but within the sphere, and in the very bosom of our social enjoyments, the diffusion of Divine Truth is not adequate to the wants of religious penury. Education has not yet reached every hovel; and until that period arrives, the religious harvest must continue to be more abundant than the reapers.

Such has been the progress, and such is the condition of our Society. We are conscious that much has been neglected. Zeal will not always supply ability. But we are conscious too that much has been done. We have pioneered the path for our successors, and prepared for them a golden harvest; a continuance of the munificent patronage that has been vouchsafed is alone wanting to insure success. We cannot, nor do we wish to conceal that our exertions have kept pace with public bounty, and that the balance now in our Treasury is only \$137 71. But we cherish the reflection, that, to anticipate desertion now, would evince an unjust suspicion of our patrons, and an un-

due distrust of our cause. For surely, if the blessing of God be on him that blesseth; if social enjoyments can shed beauty and fragrance upon this vale of sorrow; if the preservation of peace, and the enhancement of national prosperity can impart pleasure; if a bolder anthem round the throne of God, and a brighter joy amid the just made perfect, be objects worthy of human ambition, motives to patronize our cause can never be wanting.

Upon surrendering the stewardship your indulgent confidence has intrusted to us, we congratulate you upon the spirit of conciliation and forbearance that pervades the Christian world. We contemplate with delighted awe the stupendous moral machinery that is now shaking the corruptions of the globe. We greet, with cordial welcome, every effort, however feeble, to diffuse the word of God, and hail it as a token of his beneficent superintendence. Far from wishing to impede the career of others, we are solicitous to emulate them in the race for that goal, toward which we wish all were tending. Diversity of feeling, temperament, and views, will ever give rise to diversity of opinion. Its origin is divine, and man fails in duty to Him who implanted it, when he neglects to render it an instrument of virtue. The principles to which we are attached may forbid us to co-operate on all occasions with others; but we venerate their motives, and admire their zeal. In giving, we solicit charity of construction. We believe that the Bible has power to subdue the wickedness of man; and that it is destined to force its triumphant way, and stand in the moral, as the sun in the physical firmament, the source of light, and the emblem of Divinity. But we also believe that the Book of Common Prayer is the purest exposition of its sublime doctrine that human wisdom has ever presented to human weakness. It is recommended for our judgments by the devotion it inculcates; and embalmed in our hearts by the benedictions of our fathers, who sleep in death. It is the vestibule through which we pass to the altar and worship of God. The same duty therefore that animates us to distribute the Bible, impels us to accompany the blessing with the Book of Common Prayer; and, in presenting the one as the Word of God, to recommend the other as an incentive to its perusal. But the duty is in meekness, and the recommendation in peace and persuasion.

In meekness and in peace let us persevere, and cherish the belief, that the disciples of our Church, under the auspices of a beneficent Providence, will aid in diffusing the blessings they enjoy, and the doctrines of salvation they profess.

By order,

FERRIS PELL, *Chairman.*

*Abstract of the Cash Account for the Year
ending January 25, 1817.*

RECEIVED.

From the New-York Bible and Common Prayer Book Society	\$ 246 53
From the Episcopal Society of New-Jersey - - - - -	20 00
Amount of a Collection in Tri- nity Church - - - - -	376 61
Donations and Subscriptions from several Ladies in this city - - - - -	330 50
From the Newark Female Bible and Prayer Book Society - -	40 00
From the Auxiliary Female Bible and Prayer Book Soci- ety of Elizabeth-Town - - -	120 00
From the Bible and Prayer Book Society of Long-Island - - -	38 00
From the Prayer Book and Tract Society of Massachusetts - -	100 00
Amount of Donations and Sub- scriptions - - - - -	1331 37
	<hr/> \$2603 01

PAID.

For Stereotype Plates - - -	\$ 1221 70
For Prayer Books - - - - -	686 68
For Stationary, Printing, Ad- vertising, &c - - - - -	169 28
Current Expenses of the Soci- ety - - - - -	43 77
Insurance on Stereotype Plates	8 00
For Bibles - - - - -	335 87
Balance in the Treasury - - -	137 71
	<hr/> \$2603 01

Errors excepted.

J. SMYTH ROGERS, *Treasurer.*

New-York, January 25, 1817.

The Committee appointed to audit the Treasurer's account certify, that there appears to be a balance in the Treasury of one hundred and thirty-seven dollars and seventy-one cents.

WARMOLDUS COOPER,
WILLIAM ONDERDONK, Jun.

Whereupon the following Resolutions, moved by the Right Rev. Bishop HOBART, were unanimously adopted.

Resolved, That this Society accept, with high approbation, the Report of the Board of Managers, which contains a gratifying exhibition of the state of the Institution, of their useful labours, and of the motives that should animate the members and friends of the Society to continue to it their patronage, and to pursue with increasing ardour, this work of Christian benevolence.

Resolved, That this Society present to the Board of Managers their cordial thanks for the prudence, zeal, and perseverance with which they have discharged their duties, and unite with them in imploring for the Institution the continu-

ance of the blessing of a gracious Providence.

Resolved, That the Report of the Board of Managers, and the Proceedings of the Society at this meeting, be published.

On motion, *Ordered*, That 1500 copies of the same be printed in the form of a pamphlet, for the use of the members of the Society.

The Laws and Regulations were then read and amended:

Whereupon, on motion, *Ordered*, That the Laws and Regulations, as amended, be published with the Annual Report.

After which the following gentlemen were elected a Board of Managers for the ensuing year; viz.

Edward N. Cox, *President.*

Guy C. Bayley, *1st Vice-President.*

Gerardus A. Cooper, *2d Vice-President.*

Floyd Smith, *3d Vice-President.*

Benjamin Haight, *Corresponding Secretary.*

William Onderdonk, jun. *Recording Secretary.*

J. Smyth Rogers, *Treasurer.*

Thomas N. Stanford, *Agent.*

Clement C. Moore,	Luther Bradish,
Edward R. Jones,	Cornelius R. Duffie,
Wm. E. Dunscomb,	David A. Clarkson,
John Watts, jun.	Duncan P. Campbell,
John H. Hill,	Lewis Loutrel,
David Austen,	Ferris Pell,
Alexis P. Proal,	John Anthon,
Jonathan Goodhue,	Charles Nichols,
Charles Keeler,	Robert C. Barfe.

WILLIAM ONDERDONK, Jun.
Recording Sec'y.

New-York, January 27, 1817.

Subscriptions and Donations are received by the Treasurer, No. 229 Pearl-street; the Agent, No. 160 Pearl-street; and by any of the Managers.

Religion a Resource against Despondency.

—What is the cause of the despondency which frequently oppresses the competitors for the emoluments and honours of the world, and which, in the intervals between their favourite amusements, sometimes clouds the hilarity of the votaries of pleasure? Why are those who live without God in the world, when disappointed in their prospects, and assailed by sickness or other sore visitations of Providence, often overwhelmed with melancholy, and led to the very borders of despair? Why do we see the votaries of the world, ever eager, ever toiling, and pursuing, and never obtaining the object

of their toil and pursuit, or experiencing real tranquillity and happiness? They are ignorant of the only true and satisfying good, destitute of that divine faith which is the only support of the soul. They have sought for that happiness in the creature, which is to be found only in the Creator; and placed that confidence in the world, which is due to God alone. Therefore "distress and anguish come upon them;" and they are left "to eat of the fruit of their own way, and to be filled with their own devices." The soul was not designed to be satisfied with the sordid and perishing gratifications of the world. God hath endowed this immortal spirit with the power of knowing, of loving, and of serving him. He implanted in it that desire after happiness which can never be satisfied until its desires and affections centre in his service.— "Who will show us any good? Lord, lift thou up the light of thy countenance upon us!" He alone can put that satisfying "joy and gladness in our hearts," to which the men of the world are strangers, when their "corn, and their wine, and their oil most abound." Here is the unfailing resource which religion offers against despondency. Reclaiming us from the pursuit of unsatisfying pleasures, and changing our affections from the world to God; reconciling us to him, and exciting our ardent wishes and exertions to "be perfect, as he is perfect;" religion fills that void in the soul which all created enjoyments leave, and fixing our desires upon the infinite source of perfection and bliss, satisfies us from the fulness of God. Transformed into new creatures, and made partakers of the divine image, we are made also partakers of a divine peace. Every desire is gratified, and every hope completed, in the fruition of the love and favour of God. "Lord, what wait I for?" exclaims the soul that enjoys the divine comforts: "my hope is in thee." In meditating on thy law, in adoring thy perfections, in exercising on thee the holy fervours of faith, of love, of hope, and of trust, I find my soul filled with unutterable joy. "With thee is the fountain of life." The sense of thy mercy enlivens and supports me. "The law of thy mouth

is dearer to me than thousands of gold and silver," "In the multitude of the thoughts that are within me, thy comforts refresh my soul."

Communication—Obituary Notice—Died, on the 16th ult. at the house of the Rev. S. Wilmer, at Swedesborough, New-Jersey, the Rev. SILAS SAFFORD, jun. Minister of the Protestant Episcopal Church, in the 24th year of his age.

Mr. Safford had been for more than two years the officiating Clergyman at Middlebury, Vermont. His health having declined, it was deemed expedient for him to seek its restoration by a temporary residence in a warmer climate. For this purpose, he commenced a journey to North-Carolina, and in September arrived at Swedesborough, where increasing debility, and the advice of physicians induced him to relinquish his first design. He gradually wasted under the power of disease, till the discharge of an ulcer suddenly terminated his earthly existence; and seldom have so much worth, and talent, and piety, found so early a grave.

Mr. Safford was one of the many worthy men who, from other denominations of Christians, have, from principle, entered the ministry in our Church. He was educated a Congregationalist, and was universally esteemed, as a pious and exemplary member of that communion. But while he was in honourable eminence, pursuing his collegiate course, he was led to inquire into the nature and constitution of the Christian ministry; and, as the result of a patient and candid investigation of the subject, he attached himself to the Protestant Episcopal Church, and ever after was a firm but catholic supporter of her scriptural worship, her evangelical doctrines, and her apostolical ministry. Though steadfast in his own principles of belief, he was liberal to others. His charity was a generous and diffusive affection, freely extended to all those who love our Lord Jesus Christ in sincerity.

As a preacher, Mr. S. was plain, zealous, and evangelical. He preached not himself, but Christ Jesus the Lord. He "dealt not in the false commerce of a truth unfelt." Conscious of his awful responsibility, he shunned not to declare the whole counsel of God; but delighted to inculcate, in a lucid, experimental, and practical manner, those great doctrines of grace which had, in his estimation, such a manifest tendency to "humble the sinner, exalt the Saviour, and promote holiness in the world." In a word, his uniform devotion to the interests of the Redeemer's kingdom and the salvation of immortal souls, fully evidenced that he

was indeed "moved by the Holy Ghost to take upon him the work and office of the ministry."

As a *Christian*, which was his highest distinction—a distinction not destroyed by death, and indelible through eternity—all who knew him will bear witness that he was vigilant, exemplary, active, devout, fervent, and, if possible, diffident and humble, to a fault.

But why bestow feeble panegyric upon one who has already received the salutations of angels, and been welcomed as a faithful servant into the presence of his God? True; we shall behold his face on earth no more; no more shall we clasp him in the embrace of love; no more shall we mingle with him in imperfect Christian fellowship; no more, with a feeble voice and tottering frame, shall he lead the devotions of saints, and recommend to dying sinners the precious salvation of Christ. He has faded from mortal sight; but the eye of faith can follow him beyond the veil—behold him clothed in the resurrection body, possessed of renewed powers and invigorated faculties, prostrate before the throne of the Eternal, and shouting salvation to God and the Lamb!

The following is an extract from his last letter to his parents, written a few hours before his sudden and unexpected departure.

"In an especial manner ought you and I to be grateful to Him who has called us, as we trust, out of darkness into light, and thus armed us against the vicissitudes of this life, and made us meet for the enjoyment of a better; so that if, in our absence from each other, any thing befall either of us, we may know that he has something to support him against despair; or, if death remove any of us, we may still hope to meet again. Without such a hope, our separation would be unspeakably more painful than it is at present. May we therefore labour to make the evidences of our adoption clearer! May it be our study to be daily making progress in the knowledge of God; in the knowledge of his powerful, renewing, sanctifying grace; of his glory, as displayed in our redemption! May we have our lamps trimmed and burning, and be waiting for the coming of our Lord; mindful that we know not the hour of his coming! *To me that hour is particularly uncertain.* A few months, however, will probably determine what the righteous Governor designs for my lot; whether a longer continuance in this world, or a speedy removal to another. His will be done. But, dear parents, do not forget to pray for me; that whether I live or die, Jesus Christ may be the portion of my soul."

A Sketch of the Character, and a short Account of the Life, of the late Right Rev Bishop CLAGGETT, of Maryland, from a Sermon preached at his Funeral, by the Right Rev. Bishop KEMP.

You have, no doubt, all along perceived the allusion of my discourse to the occasion which has called us together at this time. Death is indeed, under all circumstances, awfully affecting. To follow our fellow-creatures to the grave is deeply interesting. But there are considerations which add to this occasion an unusual degree of concern and solemnity. A man of God—a venerable minister of the Lord Jesus Christ—an aged veteran in the Redeemer's cause—a holy prelate has yielded up the ghost, and now demands our last offices of love. He has, we are confident, fought a good fight; he has finished his course, he has kept the faith: henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day.

At all times and in every state of things, the ministers of the Gospel have to maintain an arduous fight against the corruptions of the world, the enemies of the Church of Christ, and the influence of sin. But our venerable father fell upon times of no ordinary difficulty. At the American Revolution, when all things both in church and state, were to be new modelled; to preserve the divine order of the Church, in opposition to a spirit of innovation; to maintain her simple ordinances and her holy sacraments, as fixed by a divine hand; to preserve her venerable Liturgy from the rash hand of self-conceit; to defend her truly evangelical doctrines, during a period favourable to every kind of delusion and error; in this severe conflict he had to act a conspicuous part: and in such a season, as a minister, no man could have maintained a more correct line of conduct. Bishop Claggett was a true and genuine son of the Church. Her ministers he viewed as ambassadors for Christ, and stewards of the mysteries of God. Her sacraments he considered as channels, by which all the benefits of the atonement of Christ, and all the consolations of the Holy Spirit, are conveyed to the soul. Her Liturgy he believed to be the finest formula of devotion in the Christian world; founded on the revelations, injunctions, and limitations of the Gospel on that important subject; and calculated both to restrain the imagination and to elevate the mind. Her Articles he received as containing all the prominent points of Christian faith. And although he was no bigot, yet he was sufficiently tenacious of the character and principles of the Church.

As a preacher, Bishop Claggett certainly stood in the foremost rank. His manner was commanding and impressive; his sermons were copious and replete with scriptural matter. To the sinner he opened the regions of torment in hell; to the penitent he displayed all the benefits of atonement, and all the riches of grace; to the striving Christian he held out all the consolations of divine aid and the glorious rewards of heaven. The wounds, and bruises, and putrifying sores of the natural heart of man, he faithfully examined; and like a skilful physician, he applied the only remedy—the blood of Christ.

As a divine, his learning was of the most valuable kind. Having enjoyed the advantages of a liberal education, and possessing the precious talent of a most retentive memory, his knowledge of church history was unusually correct; the best divines of the Church he had studied in early life, and the fund of knowledge thus treasured up, he was ready at all times to dispense to his people in suitable portions.

As a Bishop, he maintained the divine order of the Church against all attempts: he was tenacious of her privileges, and anxious to preserve her high standing in the Christian world. To his clergy he was affectionate and friendly; and, with some late exceptions, he received from them every mark of respect and esteem.

Of the estimation in which he was held as the rector of a parish, you * are able to exhibit the best proofs. Many of you, I trust, are ready to say—"To him we are indebted for our first religious impressions: he was an instrument in the hands of God in checking us in the career of iniquity; he led us to a Saviour; he administered the bread of life to our souls. When we had left our father's house, and become depraved and miserable; when prodigality had reduced us to the most deplorable and vile condition, he kindly conducted us home; when we were borne down by affliction, he uttered words that carried consolation and peace."

But, my brethren, he is gone! Let him still live in your hearts. Act upon the principles that he inculcated; cherish the flame of piety that he kindled; maintain the Church, into which many of you were initiated by him; love your Saviour, to whom he introduced you, and lay hold of those glorious rewards that he displayed to your view. This will be the most honourable tribute of respect that you can possibly pay.

* This sermon was preached in one of the Bishop's churches, and in the presence of many who had long been his parishioners and his intimate friends.

His private character, in the midst of nearest and dearest connexions, who knew his worth and experienced his kindness—in the midst of his friends and neighbours, who have long known, and, no doubt, duly appreciated his virtues, it would be in vain for me to attempt to portray. He has gone to that state, in which the praise of man is mere empty sound. And although we may be allowed to indulge our affections in dwelling on his memory, the use to be made of all such dispensations, is to impress our minds with a deep sense of the uncertainty of our days, of the value of religion, and of the necessity of being always ready for the hour of death. In a little time, our eyes, too, must close upon this world and all its machinery—in a little time, we shall pass into that state in which there is no repentance: and you, who have often listened to his instructions, will have to render an account of the use to which you have applied them. His calls to repentance—his offers of mercy through a Redeemer—his tender and affectionate admonitions to holiness, will never again be repeated in your ears; but at the day of the Lord, it will distinctly appear what improvement has been made of all the advantages you enjoyed. If the seeds of piety which he planted in your hearts have been duly cultivated; if the principles of religion which he taught have been duly improved; if the example which he set has been carefully copied, you will appear with unspeakable joy on that decisive day.

But, on the other hand, should it appear that he called you to repentance, but he called in vain; that he displayed to you all the riches of grace, but you rejected them; that he proclaimed pardon through a Redeemer to every sincere penitent, but you remained hardened in sin; that he opened to you the very regions of futurity, but you remained uninfluenced; alas! your condition then will admit of no remedy.

And now, although as to the mortal part of our venerable brother, we are about to close the scene, and pronounce, *dust to dust and ashes to ashes*, yet we are persuaded that he will never die in your recollection; that his services, like his soul, will be immortal, and furnish the realms of bliss with many a happy spirit.

Eleazar Williams, son of Thomas Williams, a war chief of the Iroquois nation of Indians, has officiated as a religious instructor among the Oneida Indians for nine months past. He is employed as a catechist, lay reader and schoolmaster by the Bishop, and the Committee of the Protestant Episcopal Church for propagating the Gospel in the state of New York.

One part of that nation, who have heretofore adhered to Paganism, and have been always denominated the "Pagan party" of the Oneida nation of Indians, have resolved to embrace Christianity. Their communication to the Governor on the subject, will appear in the next number.

The attention of the friends of religion is earnestly called to the following—

PROTESTANT EPISCOPAL MISSIONARY
NOTICE.

A general Meeting of the PROTESTANT EPISCOPAL YOUTH MEN'S MISSIONARY SOCIETY will be held in Trinity Church, on Tuesday evening next, at 7 o'clock; at which time and place the attendance of all who are friendly to the objects of this Institution is respectfully requested.

The young men who are interested in this Society, were led to the establishment of it by a consideration of the immense field for Missionary labours in this country. They considered, that as they belong to a pure branch of the universal Church, and are blessed with the sublimest formulary of social worship that the uninspired pen has produced, their zeal ought to be proportioned to the religious privileges which they enjoy; and that it is especially incumbent on those who are thus distinguished, to endeavour to extend to others the blessings with which they are favoured. But whatever be their zeal and their exertions, they can do but little without the patronage and aid of their Episcopal brethren generally. They, therefore, indulge the hope, that Episcopalians will come forward on this occasion, and liberally support an Institution, the object of which is to extend the blessings of religion, and the grace of the Saviour, to those extensive portions of our country that are either entirely destitute of the ministrations of the Gospel, or are unable to support a settled ministry. The Missionaries aided from the funds of this Institution, are to be appointed and directed by the authority of the Church; who, as the aggregate amount of the Missionary collections this year, in this city, is much less than in the former year, will not only be compelled, without additional aid, to discontinue many valuable Missionaries, but will

be wholly unable to enlarge the sphere of Missionary labours.

The books of subscription will be open on Tuesday evening, for the purpose of receiving Subscriptions and Donations.—The annual Subscription for members is only two dollars; and females are constituted subscribers, on the payment of one dollar.

A short account of the life of the late Bishop Claggett, contained in an appendix to Bishop Kemp's Sermon, will appear in the next number.

The following notices appear in English publications.

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